WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.]' EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-STREET, UTICA, N. Y. TUESDAY, JANUARY 4, 1825. [NO. 27

Mr. Penney's Sermon.

"A Sermon, *preached at the opening of the New Presbyterian Church in Rochester, Oct. 28th*, 1824. *By Rev.* Joseph Penney, *Pastor of the Congregation of Rochester.*

The opening of a new church is always an interesting event: and it is doubtless proper that it should be attended with religious exercises. All denominations, so far as we are acquainted, subscribe to the propriety of having some transactions that are more or less of a dedicatory character. This seems consonant with long established habits, and with the best feelings of our nature. Such an occasion furnishes an object of mutual congratulation; and it seems calculated to call forth a united tribute of thanksgiving and praise to the great Master of Assemblies. Yet, there is a degree of doubt in the minds of many, as to what constitutes the *proper office* of dedication; and a discussion of this subject was, therefore, not inappropriately brought forward on the occasion abovementioned. The Sermon contains much interesting matter; and it is evidently the production of a vigorous and well furnished mind. It is founded on John, iv. 21 and 23. "*Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.*"

It appears to have been the object of the speaker to bring distinctly before the minds of his hearers, the wide difference there is between "the *end* which religion proposes to accomplish, and the *means* which it employs to attain to that end." This led him to allude to the history of the old dispensation and compare it with some circumstances which relate to the new, and to speak in a particular manner against what he conceived had been wrong in the practice of consecration, &c. The speaker, for we had the pleasure of hearing him, was evidently influenced with a desire to give a faithful exhibition of what he conceived to be the truth, in relation to an important subject; and if his remarks were made the occasion of displeasure to a few individuals present, who differed from him in opinion, we see not how this was to have been avoided in the then existing state of things. It is not our design, however, to review the Sermon. We rather choose that those who feel interested in the subject, should peruse it for themselves.—Yet we cannot resist the temptation to place a few passages from it before our readers.

Among his illustrations of the impropriety of mistaking the means for the end, he alludes to times when the people become persuaded of the *vast importance of right external performances.* Such a time, he thinks, is favourable for the thrift of political and polemical divinity, (which he calls, "a sort of religious pugilism,") "while the heart and the life, are left to find their own way to holiness and to heaven."

"Under such circumstances, many a redoubtable combatant arrives at eminence on the arena of religion, on whom hisprinciples and life would have imposed profound silence, perhaps produced salutary shame, where the great ends of religion are kept steadfastly in view."

"You may recognize this," he adds, "as the condition of Judea and Samaria; and this, as the character of the Samaritan woman, when our Saviour talked with her at the well of Sychar. No sooner does the Jewish stranger introduce the subject of religion, than the *grand, cardinal, controverted* points, the authenticity of their respective national churches, and the sacred dogmas of non-intercourse, are ready on her tongue. No sooner does she acquire confidence in him as a Prophet, than, overlooking her life, which he had brought to view, she eagerly consults him about the right of this momentous concern. "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." It is true her manner of life gave her but small title to dispute about religion, if purity, or conjugal fidelity, or domestic virtue, were any part of religion; but when the grand religious concern is, "whether men ought to worship in Mount Gerizim or in Jerusalem, there is *no* reason why she may not consider *herself*, and be considered by others, as a true daughter of the faith.

"She, my hearers, was the disciple of an established system of religion, which mistook the means for the end; and while we consider her the unconscious victim of a national and inherited religion, in which zeal and complacency in its worship were not incompatible with morality like hers, how should we deprecate, how should we avoid the most distant approach to such awful corruption!"

We are not quite certain, however, but that his zeal for avoiding one extreme, may have led him nearly into another. This was rather our impression when we first heard the Sermon; and the *general style* of it, still seems to favour such a conclusion: But, that he is not insensible to the importance of preserving relevant associations in a house of worship, will be readily inferred from some of the closing remarks of the Sermon.

"And now, my friends, if we only adopt this day, and continue to cultivate, every man according to his own circumstances, the spirit and practice of true and spiritual worshippers of the Lord our God, what a Bethel indeed will this house become to us! Truly, we shall find it "none other than the house of God—than the gate of heaven." *Here* shall we experience the presence of the Lord in the midst of his sanctuary, and we shall "flourish in the courts of his house," under the influence of "dews from on high." *Here* our old men shall be as "pillars in the house of our God," and our young men as plants of the Lord's planting;" we shall be as a "fruitful field," and a vineyard which the Lord hath blessed, and he will "bless the provisions of his house;" "the spirit shall be poured out upon us from on high, and our wilderness become as a fruitful field, and judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever: this people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places—the priests shall be clothed with righteousness, and the saints shall shout aloud for joy." From the influence of this house, our civil institutions shall be purified, and we shall "prosper in the work of our hands;" for "judgment shall run down as waters, and righteousness as a mighty stream." Hither shall we repair each sacred Sabbath morn, to "crowd his gates and sound his praise;" *in our prosperity*, to express our gratitude and joy, and to offer sacrifices of thanksgiving; *in the day of our trouble*, to pour out our sorrows, until the Lord shall hear and send us help out of Zion. *Here* shall we assemble to commemorate the death of Christ, and dwell with holy rapture on his *living*, his *endless* love. *Here* shall we derive from faith and love the very soul of *social affection*, and the very spirit of *brotherly kindness*, and genuine *friendship;* and while from "Sabbath to Sabbath" we witness here the look of honest estimation and undissembled love, reflecting from face to face, and learn to look upon the whole goodly multitude as our friends, we shall say of our Zion, for the sake of these brethren and kinsmen, peace be within thy walls, and prosperity within thy palaces!

We add only the following which precedes the last quotation.

"It is more than mockery, my brethren, in times like these, to make a parade of zeal for the interests of religion, unless example shine in the van, to prove our sincerity. Nothing else *can* or ever *will* be the means to convince a skeptical and dissolute multitude, that in all our attempts to reform, we are not either exerting ourselves for private and party purposes, or acting the dupes of a wrong-headed enthusiasm.—Men will invariably judge of the tree by its fruits, nor ever be allured to duty by a zeal which carries with it its own refutation. But the flame of a holy *zeal, supported* and *directed* by the light of *knowledge* and the *example* of personal *righteousness*, will still, by the divine blessing, triumph over the apathy of *this* careless age, as in *primitive times* it triumphed over the flames of persecution, and discipled the most furious of the enemies of the cross."

From the Philadelphia Recorder.

QUESTIONS RESPECTING THE CLERICAL PROFESSION.

We would call the attention of our young men of piety, to the following article for which we are indebted to the Pulpit; let it be read with deep seriousness, and with fervent prayer for divine devotion.

First; is there any office in which we can render more substantial service to our fellow men, or more advance the glory of God? Should not the good of society and the glory of God, influence us in the choice of a profession?

Is there any office, however splendid or lucrative, of greater real dignity, than that of God's ambassador?

Is there any office which affords more, and higher prospects of true happiness in this world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or a more comfortable prospect of future glory?

Does it require the relinquishment of any habit or indulgence necessary to the highest earthly enjoyment?

Are not multitudes in the world possessed of the ability to serve God in the work of the ministry, prevented by the love of ease, or of pleasure, or of profit, or distinction?

While it is admitted that *much* may be done *in every condition of life* for the spiritual benefit of men, can as much be done in any other for these ends, as in the ministry?

Second; Is not every man when he is sent into the world, and endowed with rational and bodily powers of ordinary excellence—is he not *called* and *commanded* not only to work out his own salvation, but to assist others to the utmost extent of his ability?

Is not a person possessing through grace a real Christian character, cæteris parbus, (*i. e.*) in a spiritual sense, qualified to preach the gospel?

The age of miracles being long since terminated, have we a right to expect a supernatural designation, to the sacred office, or any thing more than circumstances and dispositions providentially favorable, or not providentially unfavorable?

Are we not bound to use our endeavours, to remove obstacles, and to support inconveniences *in this cause* as well as in any other?

Does not the *fact*, that there are many whole congregations, going astray from the path of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, their Saviour, and in the broad road to destruction, who might by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the inheritance of eternal glory—does not this *fact* constitute *a call*, and a most powerful *call—a call from Jesus Christ* upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, as long as there remain any flocks without a shepherd, or in danger of being in that state?

Third; Is it not very often the case, that the greatest good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of singular abilities?

Do not the promises of Jesus Christ, "I am with you always, even unto the end of the world"—"my grace is sufficient for you"—furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree our duty, to rely upon the *sufficiency of grace* for the work of the *ministry*, than in the work of *individual salvation*?

Do not the solemn, and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

Have you ordinary talents?

Have you pious dispositions?

Do you love Christ?

Do you love the souls of men?

Is not His Almighty grace promised to you?

Is it not sufficient for you?

Has not God's providence afforded you means, or the prospect, and assurance of means to enable you for the work?

Would not the efforts used for your worldly establishment—in some other manner succeed in accomplishing *this?*

Are not souls now perishing, which by the blessing of God, *you* could be instrumental in saving?

Will you hear Christ's call in vain?

Shall they perish?

Before you deliberately weigh these considerations, invoke on your knees, the guidance and over ruling power of the Holy Ghost.

DELUSION.

Man's deceitful heart is ever ready to impose upon him both in times of religious coldness, and religious excitement; and the manner in which this is done is often difficult to be delineated. One of the innumerable processes is strikingly detailed by Chalmers in the following manner.

A man listens in the first instance, to a pathetic and high wrought narrative on the vanities of time; and it touches him even to the tenderness of tears. He looks, in the second instance, to the fascinating prospectof another scene, rising in all the glories of immortality from the dark ruins of the tomb; and he feels within him all those ravishments of fancy which any vision of united grandeur and loveliness should inspire. Take these two together, and you have a man weeping over the transient vanities of an ever-shifting world, and mixing, with all this softness, an elevation of thought and of prospect, as he looks through the vista of a futurity losing itself in the mighty range of thousands and thousands of centuries. And at this point the delusion comes in, and here is a man who is all that religion would have him to be—a man weaned from the littleness of the paltry scene that is around him—soaring high above all the evanescence of things present, and things sensible—and transferring every affection of his son, to the durabilities of a pure and immortal region. It were better if this high state of occasional impressment on the matters of time and of eternity, had only the effect of imposing the falsehood on others that the man who was so touched and so transported, had on that single account the temper of a candidate for heaven. But the falsehood takes possession of his own heart. The man is pleased with his emotions and his tears; and the interpretation he puts upon them is, that they come out of the fullness of a heart all alive to religion, and sensibly affected with its charms and its seriousness, and its principle. Now, my brethren, I will venture to say, that there may be a world of all this kind of enthusiasm, with the very man who is not moving a single step towards that blessed eternity over which his fancy delights to expatiate.

"O, my brethren! we fear it, we greatly fear it, that while busied with topicks such as these, many a hearer may weep, or be elevated, or take pleasure in the touching imagery that is made to play around him, while the dust of this perishable earth is all that his soul cleaves to—and its cheating vanities are all that his heart cares for, or his footsteps follow after."

LENGTH OF PRAYERS.

In *public* prayer, the exercise requires to be continued so long as to embrace the general wants of those assembled and engaged with us, as well as what concerns the general advancement of the kingdom of Christ, and the conditions of our fellow men; yet not so long as to become tedious to others, or encroach upon the time necessary for the other parts of public worship.

In family prayer, the circumstances of the rest of the family are to be considered by him who conducts the devotional exercises. And he ought, above all things, to guard aginst coldness and formality in the duty. It would be exceedingly injurious in a master of a family, by long prayers, to detain, either himself or any of those who worship with him, from their secular callings, beyond the time allowed. It would, also, be highly criminal in him, to neglect the duty, or to perform it in a hasty, slovenly, manner. In all such duties, we need much christian wisdom to direct us.

With regard to secret prayer, to which I apprehend our Querist chiefly alludes, a person has to consider his own circumstances. It would be sinful in a Christian to neglect his business, even to pray. Because the same authority which enjoins fervour of spirit, says also, "Be diligent in business." At the same time, every one who is a Christian indeed, will redeem the time, either by early rising or by embracing any leisure time during the day, for maintaining a close and intimate communication with God in prayer. But in addition to the stated season for prayer, there are occasions of what may be called extraordinary prayer: such as seasons of difficulty, temptation, persecution, and affliction.—The design of such things is to humble and prove us, to bring us to the throne of grace, and to teach us our dependence upon the Lord God Almighty. The Saviour himself, who left us an example, that we should follow his steps, frequently retired to the mountain, and the wilderness, to pray. We find him, not only rising a great while before day for this purpose, but, sometimes, spending whole nights in the duty. And can we doubt, but one great cause, why many of his professed disciples are possessed of so little of his spirit is, that they are so far from meeting his example in this particular duty. If I may speak from my own experience, I can truly affirm, that when prayer is neglected, or carelessly attended to, every Christian grace languishes, and a spiritual deadness and languor seize the whole inner man.

If any one pleads the want of time as an excuse for neglecting the duty of prayer, I would recommend to his serious consideration the example of Daniel. Witness his conduct in the court of Babylon. He was then a man of great business,—at the head of affairs in a vast empire; yet he retired three times a day, to pray, and make supplication to his God—and if *Daniel* found time for this, surely none of us can plead the want of it as an excuse for neglecting this most important duty. O that God would pour out upon all his churches and people the spirit of grace and of supplication,—then shall we experience seasons of refreshing from the presence of the Lord.

[*London Home Mag.*

A BAD HUSBAND REFORMED.

A gentleman of my congregation, says a clergyman in the country, travelling to London by one of the stage coaches, distributed some Tracts by the way: at last he said to the coachman, "I have not offered you any Tracts, but if you will read them, here are some for your acceptance," at the same time, giving him seven or eight different Tracts, without any further conversation. About a year after, the same gentleman having occasion again to go to London, travelled in the same coach, and with the same coachman. Near the spot where he had formerly given him the Tracts, the coachman addressed him, "Sir, I believe you are the gentleman that, some time ago, gave me some religious Tracts. I must be short; but I have reason to bless God for those Tracts; I would say more if time permitted:" he added, "I have a wife that is a good woman, and I was her greatest persecutor; but now it is my greatest pleasure to go with her to the house of God."

[*English paper.*

SUNDAY SCHOOL ANECDOTE.

While engaged in my duties as manager of a Sunday school in this city, a few weeks since, a rosy cheeked boy entered the room leading his two brothers, and approached me with an open, manly salutation. He surveyed the busy scholars with that sort of expression which the soul unconsciously sends forth, when she meditates upon past delight, and exclaimed, "Sir, I learnt my Bible here, and I remember well the day when I first wept for my sins." I was much struck with the earnestness of his manner, and the intelligence of his narrative which he gave me, respecting the effect of Sunday school instruction on his mind. He had been absent from the city for the last two years, and expected in the course of the week to embark for England, his native place; and he had called to take a last view of a spot that seemed to occupy an important place in the sweetest associations of his bosom. When he was taking his leave, I asked him how he intended to occupy his time while crossing the sea. 'I shall have enough to do,' he replied emphatically, "my brothers *must* read the Bible."

Previous to his entrance, my mind was much depressed by the unpromising state of the school, and perhaps too, I had murmured. His appearance and history seemed like a rebuke from Heaven; and when he departed, my heart was full. It seemed as if the Angel of Mercy had gone by, filling the place with fragrance, and inscribing upon the wall, "in due time ye shall reap if ye faint not."—*A. S. S. Mag.*

A PIOUS MOTHER.

The following which was originally published with the Constitution of the Maternal Association of Union Church, in Boston, appears in a late number of the Boston Recorder.

In the vicinity of Philadelphia, there was a pious mother, who had the happiness of seeing her children in very early life, brought to the knowledge of the truth;—walking in the fear of the Lord, and ornaments in the Christian Church. A clergyman who was travelling, heard this circumstance respecting this mother, and wished very much to see her, thinking that there might be *something* peculiar in her mode of giving religious instruction which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother in educating her children. The woman replied, that she did not know that she had been more faithful than any Christian mother would be, in the religious instruction of her children. After a little conversation she said, "While my children were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that 'blood which cleanseth from all sin;'—as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness; as I provided them with food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have plead that their bodies might be fit temples for the Holy Ghost to dwell in;—when they left me for the week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathing of my soul has been, that their heavenly Father would take them to his embrace, and fold them in his paternal arms."

Select Fragments.

PRAYER.

There is something in the very act of prayer, that for a time, stills the violence of passion, and elevates and purifies the affections. When affliction presses hard, and the weakness of human nature looks around in vain, for support, how natural is the impulse that throws us on our knees before Him who has laid his chastenings upon us; and how secure, how encouraging is the hope that accompanies our supplication for His pity! We believe that He who made us cannot be unmoved with the sufferings of his creatures; and in sincerely asking his compassion, we almost feel that we receive it.

The Quere—"Why do individuals make so little progress in religion?"—answered by our Lord Jesus Christ, in Mark iv. 5, 19th, as follows—"The *cares of this world*, and the *deceitfulness of riches*, and the *lusts of other things, entering in, choke the word*, and it becometh unfruitful."

A HINT TO PROFESSORS.

"Neither scolding nor ridicule will cure men of their religious prejudices; for by inflaming their anger, it renders their prejudices the more stubborn and inveterate. It is no matter how absurd, or even monstrous, their errors and prejudices be: if you offend them by the grossness of your manner, there is little hope of your convincing them afterward by the cogency of your reasoning."

"To allow yourself deliberately to sit down satisfied with any imperfect attainments in Religion, and to look upon a more confirmed and improved state of it, as what you do not desire, nay, as what you secretly resolve you will not pursue, is one of the most fatal signs we can well imagine, that you are an entire stranger to the first principles of it."

CORRUPTION OF NATURE.

Sin or corruption in the heart, is like lime, which discovers not its fire by any smoke or heat till you cast water, the enemy of fire, upon it; neither does our natural corruption rage so much as when we are using means to quench and destroy it.

As the setting sun appears of greater magnitude, and his beams of richer gold than when he is in his meridian, so a dying believer is usually richer in experience, stronger in grace, and brighter in his evidence for heaven than a living one.

Welcome the cross of Christ and bear it triumphantly; but see that it is indeed Christ's cross, not thy own.

One of the most important, and at the same time, the most hazardous acts of friendship, is that which discloses to another, a fault of which he never suspected himself to be guilty.

IMPORTANCE OF EDUCATION SOCIETIES.

"It is an interesting question," says Mr. Anderson, in his address at the late anniversary of the American Education Society, "how can our institutions of learning be kept from the contaminations of error and vice?" The problem is now solved. Education Societies are likely to become the simple, but effectual remedy. They will be, henceforward, the moral regulators of our literary seminaries. As scholars, their beneficiaries maintain, in all the seminaries, a highly respectable standing; and they may ever be made to hold such a standing. Pious talent can be procured to almost any extent, and can be directed to almost any quarter. And it may prove an antidote to vice, more salutary than college penalties. Thus your moral machinery, propelled by the charities and prayers of the Christian church, and operating at the centre of moral and intellectual action, may send a life-giving influence through every part of the body politic. These societies may also prove an important corrective of error. If the Theological Seminaries, risen and rising up in various parts of our land are to escape the evils of an erroneous religious faith, I sometimes think it will be owing less to the precautionary statutes of their founders, and less, perhaps, to the piety and wisdom of their professors, than to the fact, that, for a large portion of their students, they will be indebted to the judicious selection of Education Societies."

THE LATE MR. MOSELEY.

We mentioned a short time since, the death of Mr. Moseley, one of the missionaries at Mayhew, which took place on the 11th of September last: it appears from the Missionary Herald for December, that Mr. M. was a graduate of Dartmouth College, that he passed through a course of Theological studies at Andover, that in the winter 1821–2 he went on a mission to South Carolina; that on the ensuing summer he acted as agent to the Missionary Board in New-Hampshire and Vermont, and that in 1823 he was in the service of Domestic Missions till towards Autumn, when, to the accomplishment of his ardent and long indulged anticipations, he received his last appointment as missionary, and arrived at Mayhew, and continued faithfully to discharge his duties till the day of his death, including a period of about nine months. He died of a pulmonary complaint which was brought on and hastened to a crisis, by those exposures to the weather which are incident to the missionary life.

The Herald contains the following notice of his last moments, furnished from a letter of Mr. Byington to the Corresponding Secretary.

"The last time that he delivered the divine message, was on Sabbath, August 22d, when he spoke 'with much detriment and difficulty, on account of extreme weakness of lungs.' Two days after this, he had symptoms of fever; and continued gradually to decline till Monday, September 6th, when it was but too evident that his life was drawing to a close. He was visited by physicians from Columbus, and received the kindest and most unremitted attentions of his associates in missionary labour.

"On Wednesday some one repeated the line.

'Diseases are thy servants Lord,'

to which he replied, in a very cheerful and submissive manner, 'Justice and judgment are the habitation of his throne."

'O glorious hour; O blest abode;
I shall be near and like my God.'

"On being asked, if he enjoyed the divine presence, he readily answered, 'I have had a good degree of holy confidence in God.'

"In the course of Thursday night an ulcer broke, by which he was much distressed, and it was some time before he could breathe. Though exceedingly weak on Friday morning, his mind was at liberty, and he was quite happy. His countenance was peculiarly placid and solemn, as it had been, indeed, through all his illness.—He expressed much joy that he should be disposed of by infinite wisdom; repeated with much feeling, 'O glorious hour,' &c. and added with a look, which could not be described, Bright seraphs, strike your harps." This day he had interviews with several persons who came to see him, which are described as follows:"

'A member of the mission family entered the room, took him by the hand, and sat down by him. After a few moments, he began to pray for himself thus: 'O Lord, I have trusted in thee. My confidence has been in thee. And now, while passing through the valley of the shadow of death, wilt thou be with me, support me, and guide me.' This prayer was often repeated. Our friend, captain Folsom, came to see him, and entered the room about this time. They held each other by the hand; and, as captain Folsom has since told me, our dying brother talked to his friend with as much earnestness, as a minister in the pulpit. Among other things he said: 'I pray you to seek first and continually an interest in Christ. Seek that love of God, which many waters cannot quench.—It is stronger than *death*. He then prayed with much fervor and strength of voice for captain Folsom, his family, and nation. In praying for his people he hardly knew how to stop. To a man who attended him, he addressed the question, 'Do you love the Saviour?' This was said with a look so solemn, that it seemed to *speak out* eternity. The man replied only by shaking his head. Mr. Moseley then added, 'Oh, how will you need a Saviour, when you come into this situation.' On being inquired of, whether he knew the person who spoke to him, he said, 'Yes, my dear sister, I know you, and am glad to see you.' She said you are going home, I think, are you not.' 'I hope so dear sister,' was his reply. He then prayed for her aloud, with great affection, desiring that she might make progress in holiness, and in doing good. As she was about leaving the room, he repeated the verse,

'Jesus can make a dying bed,
Feel soft as downy pillows are, &c.'

And at another time,

'Sin, my worst enemy before,
Shall vex my eyes and ears no more.'

He then prayed particularly for Mr. Kingsbury, and for the two other brethren, whose labours, as ministers of the New Testament, he came to share. His heart was much set on the salvation of the Choctaws.

'Once, when observing his dear wife in tears, he entreated her not to weep, as it was painful to him, adding, 'I wish you not to feel distress any more on my account.' She replied, that she would do all she could do to please him, 'but you know,' said she, 'when one half of the heart is torn away, the other part will bleed." To her answer he seemed to assent, with a peculiar look of affection. For her he often prayed, and entreated her to give up cheerfully, to put her trust in God, and walk with him all her days; and added, 'O Lord, be thou the sanctuary of my dear wife.' The last passage of Scripture which she read to him, was in Mat. 11, beginning with, 'Come unto me all ye that labour, &c.' It was peculiarly refreshing to his soul.

'In the evening, as his strength failed, his nerves were much excited. Some of the time he was delirious. Then, and then only, he was in despair. But near his last moments, when he was held by the hand, and asked if the Saviour still appeared precious? he replied, by a motion of his hand that he was so. He continued to linger till four o'clock next morning, when he fell asleep, in the 34th year of his age, and at the close of a mission, among this people, of only nine months.'

"It was necessary, on account of the season, that the funeral should be attended in the afternoon of the same day. Mr. Kingsbury was just able to leave his room, and go through a short religious exercise; when the body of this beloved missionary was 'intrusted to the care of Him who is the Resurrection and the Life."

We extract the following additional remarks from the Herald, which are chiefly in the words of Mr. B.

"I could speak of the greatness of our loss and the grief which this event may give you, and of the lessons of wisdom, which we should learn from such providences. I could tell you of his labours, studies, and prayers. In prayer he was abundant; and I do hope his life, labours, and death may not be lost. He possessed excellent qualities, which he had received at the hand of God.

"It is but just and proper for us on mission ground, ever to remember that *delicacy of feeling*, which marked all his intercourse with others; that pure *wisdom from above*, which preserved him from rashness in action, and folly in speaking; that *simplicity* and *godly sincerity*, with which he had his conversation in the world; that *modest reserve*, which led him to avoid every thing like ostentation and display: that *fidelity* as a friend, which he possessed in a remarkable degree; and that spirit of *kindness* and *love*, which pervaded his conduct in the domestic relations. His *calm confidence* in God, and his *child-like resignation* to the will of his Heavenly Father, were very observable; and many facts might be mentioned in illustration of these traits of character. After he was taken ill, some one who was going to Goshen, (a new station,) spoke to him about going thither, intimating, that he would be expected. Mrs. Moseley said to him, that she hoped he did not feel unreconciled to being withheld from going. "O no, my dear." said he, "I feel as willing to die as to live, and to live as to die, if I may be stayed on God." When one of his attendants expressed her surprise, that he should be so calm, when suffering under a raging fever, he said, "I exert myself all I can to keep calm: God requires me to be peaceful, and I think it will be more to his glory." The expression of his countenance was so clearly indicative of a sweet composure, that it could not be mistaken.

"This tribute would I render to the memory of one, whom I once beheld in a little room at Andover, consulting and praying with respect to the extension of the Redeemer's kingdom over the world, in company with our beloved Parsons, (now no more,) and with Winslow, Spaulding, Bingham, Thurston, Fisk, and the other Palestine brethren. Since that day, how changed the scene! What further changes ere we all meet again! Be not discouraged, my dear Sir, because our brother is not. We trust that God, with whom he walked on earth, has taken him.

"On Sabbath, the 19th, a sermon was delivered, with reference to the occasion, from Amos 4: 12. *Prepare to meet thy God.* The closing hymn, which begins with "In the floods of tribulation," had a peculiar effect to soothe the heart of her who is most bereaved. The arms of everlasting love and mercy uphold her, though in the short space of two weeks, she has felt those strokes which have sundered the two tenderest ties, which bound her to this world. She speaks of the wisdom and mercy, which chose this place as the scene of her trials, and feels deeply grateful for the kindness and sympathy which she experienced from her brethren and sisters of this mission family.

"My dear Sir, you have been in the midst of us. You daily sat and consulted with us, in the room where I now write respecting scenes, which we contemplated in a general manner when you were here, but which none of us knew to be so near, or so painful. We feel assured of your sympathy, and that of all those servants of the Lord, who take counsel with you respecting the interests of the Redeemer's kingdom. We request the prayers of the friends of Christ, and ask you to accept the affectionate and grateful remembrance of our family."

REVIVALS.

In the last Recorder, we intimated that there were some favourable religious appearances at Hamilton College. This was all we thought proper to say on the subject of a revival which had commenced at that time; and, though a notice of it has since appeared in one of the Eastern papers, we still think, that the present is too early a period for detailed communication.—Enough should be known, however, to call forth the earnest prayers of the Christian community, in relation to this interesting, solemn, and joyful event: and to this end, it may not be improper to add, that a considerable number of hopeful conversions have taken place—that individuals are still anxiously inquiring, and that a general seriousness prevails among the members of the institution. Will not the village in the near vicinity of the College, be also remembered at the throne of Grace?

Since the above was in type, we learn that a general and deep seriousness prevails in Miss Royce's Female Seminary, in Clinton (one mile and a half east of the College,) and that several of her pupils are already rejoicing in hope.

A correspondent writes thus, from Martinsburgh to the publishers of the Western Recorder.

A revival of religion commenced in this town about two weeks since, wherein the Lord has shown himself mighty to save. Within this time, at least twenty, have obtained hopes of a change of heart; and many more are inquiring "what they shall do to be saved." Martinsburgh, never before, was the favoured spot of a great revival; and we fear, least we shall be left by the gracious influences of the Spirit, because of our hardness of heart. Let Zion's sons pray for her welfare.

Your's respectfully,
ALFRED HOUGH.

A correspondent from West Springfield, Ms. informs us that a revival of religion is now enjoyed in that town.

A work of grace has recently commenced in Bethlehem in this state. Between twenty and thirty are hoping that they have experienced a saving change, and many more appear to be deeply anxious for their souls. The prospect in some of the adjacent societies is very encouraging.

We understand there is quite a general revival in Newark, N. J. in the society of Rev. Mr. Russell.—*Religious Intelligencer.*

The London Baptist Magazine for August, contains the following interesting incident, communicated by a person in the neighbourhood of Brunswick, in *Germany*.—*Z. Herald.*

"Above five years since, there was not one pious person in all the neighbourhood, nor any evangelical minister. Two farmers were walking in their fields, when one of them, as if his mind had been instantly impressed with the subject, said, "We possess all these riches, but we have never returned thanks to God, the giver of them. Surely we ought to do so. Come, let us kneel down and give thanks to God, and seek his pardon and blessing." They enjoyed so much pleasure in this exercise, that they resolved to meet at one of their houses on a Lord's day evening for prayer and searching the scriptures. Their wives soon united with them. Others, who observed them thus assemble, asked, "What are you doing? We will meet with you." Thus, persons from different villages were collected, till the room was over crowded. These meetings were held in other adjacent villages, until there were ninety or an hundred serious persons. At length, one of the Lutheran pastors in the neighbourhood became an enlightened man, and now they all attend upon his ministry."

These revivals are attributed to the establishment of Bible and Missionary Societies, and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardour to be employed in Missionary labours in any part of the globe.

WESTERN RECORDER.

UTICA, TUESDAY, JANUARY 4, 1825.

The New Year.—The return of every new year, brings with it the recurrence of mirth, conviviality, and thoughtlessness. The season is spent in merry-making, sending and receiving presents, in exchanging visits and congratulations; as if the morning that tells that another year is stricken out of our earthly probation, were in reality to be regarded as the commencement of a general Jubilee.

There is much in the retrospect, which is calculated to call forth the sentiment of lively gratitude. The preservation of our lives, the continuance of our civil and religious privileges, the bestowment of countless gifts, and mercies, and blessings on ourselves and on the millions of our race, are circumstances which should indeed call forth the most heartfelt gratitude, and give rise to the most animated ascriptions of praise. But, mingled with such sentiments as these, should be the earnest inquiry, "What shall I render to the Lord for all his benefits." Instead of indulging in senseless mirth, the "poor pensioner on the bounties of an hour," should turn within himself to see how his account stands in relation to the retributions of eternity; and look around him to ascertain what are the increasing duties of his momentous stewardship.

Have his graces flourished and progressed towards maturity since the last new year? Has he increased in knowledge? Has he been increasing in faithfulness and perseverance in duty? Has a spirit of prayer increased within him? Has his heart more than ever before been drawn out in fervent supplication in relation to his own spiritual wants, and to the necessities of a world of fellow immortals? And have his petitions to the Throne of Grace too, been seconded with corresponding efforts in behalf of the objects of his supplication? Or, on the other hand, has the spell of worldly mindedness, and covetousness, and sloth, and indolence overtaken him, and involved him in all the evils of spiritual delinquency? These are questions well worthy, at the commencement of a new year, to occupy the attention of every candidate for immortality.

However individuals may decide respecting themselves, they will at last, be awarded according to their fruitfulness; and, if any thing can be inferred from the increasing progress of vice and error in our country, or from the general state of coldness among Christian professors, or any thing from the great deficiency of tythes in the store-house of the Lord, we must inevitably come to the conclusion, that the christian community have lost somewhat of their former zeal and ardour, in the service of their Divine Master: and if this is so, how important is it, that, at the commencement of a new year, we should begin in earnest the work of reformation!

Auburn Theological Seminary.—We are gratified to learn from a private letter, received from the general agent of this rising institution, that $12,000 for the endowment of a Professorship, has been contributed within a few days past, by a number of individuals in Doct. Spring's Church in New-York; and, that a valuable library has been collected by the gift of individuals of the Wall-St. Church, which is probably worth $2000.

A late East Florida Paper acknowledges the receipt by mail into the hands of the Trustees of the Presbyterian Society in St. Augustine, $1000 towards building the contemplated church. Mr. Lathrop, who was a graduate of Hamilton College, and under whose ministerial labours the society has been formed, seems to have been very successful in procuring funds to this object, as the sum above-mentioned is only one among many others obtained by him.

Mistake Corrected.—By the politeness of an Eastern correspondent, we are reminded that the American Tract Magazine, instead of being issued *once a month* at 50 cents, as we intimated, is issued but *once in two months.*

The following has been addressed to us, from the Corresponding Secretary of the New-York State Tract Society.

To the Editor of the Western Recorder.

Dear Sir,—I thank you for the kind *Editorial* notice in your paper of the 20th inst., relative to the *First Number* of the New-York Tract Magazine. But I fear it may lead to misapprehension. We do not desire it to be returned by those who can "*conveniently spare it,*" but by those only, who *do not mean to be considered as subscribers.* You perceive that we shall stop sending the publication to those who return that Number.

I am, Dear Sir, with esteem, sincerely your's
EBEN'R WATSON.

Albany, Dec. 25, 1824.

The officers of the Utica Tract Society, are requested to meet on Friday evening the 7th at 7 o'clock, at the office of J. H. Rathbone, Esq.

Several communications are unavoidably deferred till next week.

The following is from Buffalo.

For the Western Recorder.

Mr. Hastings,—In looking over the columns of your paper from time to time, I have found but little said relative to our red brethren, and the missionary operations in this section of country. It cannot be that the souls of those who are "bound in affliction and iron" by reason of the darkness of heathenism, are of less worth, because they lie at our own door—It cannot be that the sympathies, the prayers, the exertions of *all* christians have been withholden from them: for here we trace "the footsteps of him, who bringeth glad tidings, and publisheth peace," as early as can be found among any of the aborigines of our country, except where Brainerd, Elliot and the Mayhews trod—It is not that they are inferior in numbers: the Tuscaro-Tonewanta, Cataragus, Alleghany and Seneca tribes are found in this neighbourhood: and they are a great people still, notwithstanding the machinations of the grand enemy of souls and his numerous coadjutors, who have left no art nor device untried to exterminate them.

It is not that there have been no systematic, or efficient exertions made, to bring them to the knowledge of the truth. The Board who are the blessed almoners of the gospel to this people are located in New-York, and ten or fifteen years ago, (I know not the precise time,) the parties entered into a covenant, to give and receive the "living teachers of the word." From that period down to the present time, have the efforts of that Board been united and unremitted, and much good has been accomplished. During the few years that I have witnessed the effects of these efforts, there has been a visible improvement in the morals and condition of this people; they have gradually become industrious, and many of them have barns to lay by in store for the morrow.

Not a few of them have become enterprising, and some opulent farmers. It will be recollected that the Indian tribes hold their land in common; the cultivation of land gives the right of possession during life, so that those who are sober and industrious may soon become rich.—Much of the fuel for our village is purchased from the Indians and every year they increase their supplies of wood lumber and corn for our market.

Among those who thus thrive, but few if any individuals of the pagan party can be found.—Visit their villages, and you may as readily distinguish by the apparent means of living, and the comfort of his habitation, an Indian that belongs to the christian party, as though the fact itself were written in legible characters on his door. The Senecas have for years been divided into the two nominal parties. The christian party was feeble in its beginning: Ten young men from among those who had long listened to the message which their teacher brought them from the word of God, came out from their people, declaring their intention of following after *that little light which they discovered in the religion of the white men, while the religion of their fathers was all dark.* The red men of our forests deliberate and cautiously decide, but their decisions are unalterable. Their numbers have been continually increasing; and now in all their public councils it has become a custom for each party to take its respective side at the council house. The pagans have already become the minority, the ravages made in this party by that favourite weapon, and *destroyer of souls*, strong drink, is scarcely outrivalled in its execution by the mower's sythe. Among all those who have placed themselves as learners in the first rudiments of the white men's religion, there have been but two open apostates. Can any of the moral Societies of our own civilized country produce such an instance, and I might almost say, ye ministers of Christ can you find such a church.

Those who have been the guides of this people in all their inquiries after truth, have acted with much caution in forming a church here.—Some have given evidence of heart religion for a number of years. A church has been but very recently formed, and only six or seven natives have been added to it, among these we love to welcome to the table of our Lord the pious, consistent chief, who now takes that station of commanding influence in the tribe, that Red Jacket once held, the latter has, through his vices, become a beacon to the youth; in a public council not long since, he was pointed at with the finger of scorn. "Look at that man," said the speaker, "and see what whiskey will bring you to."

The single-handed exertions of the first missionary, a catechist, who with his family passed ten or twelve years of arduous, unwearied, self-denying labour, in the midst of this dear people, will be found in the great day of account to have effected much towards breaking the iron bonds of heathenism; his translation of portions of the word of God, is a rich legacy left for them and their children. While sitting as a fellow worshipper in their assemblies, I have often been delighted and reproved in witnessing their peculiar attention when the speaker would say, "this is the *word of God*, that I am now to repeat to you." They receive it as it is in truth, the word of God, with the appearance of simplicity and sincerity.

The present mission family consists of a clergyman and his wife and three teachers: I know them, and have the most unwavering confidence in their singleness of heart in the good work. Their mission house is located between three of the principal villages of this tribe. It is commodious and quite sufficient for all the purposes of the establishment. Here for many years the peaceful missionaries have pursued their labours of love, in behalf of the children placed in their family; and for the adult, in the conference, the prayer meeting, and in family visits. The work of civil and religious improvement has proceeded in a constant onward course, as may be seen from the journals of the missionaries published monthly in New-York by the Board.

You Sir, and others who love the best good of these natives, evidently felt with us, when the enemy rose in his might and thrust out the mission family from their home and their labours and tore from the Indian who had but just risen to hope, and to life, his dearest comforts. There was a dark impenetrable cloud hung over this providence, and we for a while seemed to feel that the enemy had prevailed. We have already seen that in a measure it will redound to the furtherance of the gospel, "though the enemy meant not so, neither did his heart think so." The school and teachers have *all* gone to the Cataragus station, which has been established since the passing of that unprecedented law—that was made to disturb the Seneca station.

The united schools are pursuing their work. The Cataragus tribe, who had scarcely awoke to an interest in the blessing that was brought to their doors, have looked on the course that their neighbours, the Senecas, took, in sending their children so far from them, and this has spoken more loudly in behalf of the school than any thing else could do. The clergyman resides in our village, and performs his pastoral labours as heretofore among his people.

I have been induced to bring these facts in this incoherent manner before your readers, Sir, in consequence of witnessing the interest that the benevolent of your village have shown toward our red brethren in the recent and rich supply of the wants of this mission establishment. I hope that this may have some effluence in keeping alive the benevolent feelings of the good people of your place, and in quicking the progress of the pious in behalf of those who are in ignorance and far from righteousnsss. O.

Buffalo, Dec. 17, 1824.

Religious Intelligence.

From the N. Y. Religious Chronicle.

PALESTINE MISSION.

Extract of a letter from Rev. Isaac Bird, American Missionary at Jerusalem, to a gentleman of this city, dated,

Jerusalem, April 8th, 1824.

Dear Sir—

"It is extremely gratifying to know that you not only do not *forget* us, but that you statedly assemble to consult about our welfare, and pray for our success. Be assured we shall gladly comply with your request to unite in a concert, so well calculated to increase our spiritual strength. We shall pray for ourselves, that we may not disappoint your hopes, nor disgrace the name of Jesus. We shall pray for you, that your sacrifices may not weary, nor disappointments discourage you. We shall pray for both you and ourselves, that as our object and our master are the same, our spirit may be the same also; and that as we are fellow labourers together, our lives may show, that we are no less "workers together with Christ."—The publications you have been so kind as to forward us, have safely reached Bairout; where my beloved companions, as they write, have already been refreshed by their contents, and where I hope to be permitted soon to sympathize with them. Do not fail, Dear Sir, to send me one or more regular sets hereafter. They will cheer us at the moment of arrival, and will be preserved as a treasure for future use in our little library.—You will recollect we have no news in this land, any more than if we were in Owyhee—no publications—very few books—and I had almost said *no truth.* In most cases, we find it unsafe to trust to any report but those of our senses. If a falsehood does not involve a direct denial of our faith; if it appears likely to do no immediate injury to any one; and especially if told to a Turk, the best Christians we have found will justify it. If those bearing the name of *Christians*, will thus openly defend and practice falsehood, what is to be expected from the rest?

You will wish to know, from time to time, as we become more acquainted with their language, and them, what is our prospect of doing good to this people. At present, our opinions on this subject must of necessity be somewhat premature; and we are in danger of looking at things on the dark side. We are, however, as we think, fully authorized to say, that the obstacles to be overcome in introducing the gospel here, in its purity, are very many, and very great. An Almighty hand must help us, or we are sure we shall do nothing. We find here a people almost destitute of thought, and of conscience. *Mussulmans* have effectually shut the gospel out from them, by the most rigorous and deadly persecution; and *Christians* feel themselves spiritually rich, increased in goods, and having need of nothing. Among those who are officially "set for the defence of the gospel," we may well ask, 'a faithful man who can find.'—In Jerusalem the highest dignitaries of the Greek and Arminian churches, are apparently our friends. We visit them, and some of them us; and on many subjects converse without reserve. At the time of our late apprehension by the government, the Greeks manifested a considerable interest in the case, and when we were liberated, sent from their convent, a few small presents, saying, that if we fell a sacrifice, they knew it was not for ourselves, but for them. None but the Papists, so far as we know, take any measures to discredit the Scriptures, or to impede *directly* their circulation; but further than this, in favour of the others, we can hardly say. They seldom or never inquire into the progress of our work. We are inclined to hope much from the distribution of the word of God, and of religious tracts, among the pilgrims who annually visit Jerusalem; especially if the war should soon close between the Greeks and the Porte. If, when the number of pilgrims is but 6 or 700, we have been able to distribute amongst them more than 700 copies of portions of the Bible, what should we be likely to accomplish in this way, when the number of pilgrims shall be increased, as in former years, to the amount of 3, 4, and 5000? It is worthy of remark that for more than 600 of the above copies we have received a reduced price; the whole of which returns into the Bible fund, to

aid in supplying the the thousands who still remain destitute.

Our work here must go on with prudence; but if we would hope for success, it must also be pursued with *vigour*."

FROM THE NORTHAMPTON ORACLE.

Extract of a letter from Rev. Mr. Fisk, to a friend in this vicinity, dated Beyrout, June 20, 1824.

"I had an attack of fever at Jerusalem in the winter, which laid me by from study and labour for nearly six weeks. After that, I performed my journey to this place without any difficulty. But I find my health and strength are not now so firm as they were a few years ago. I am not sick. I sleep as quietly the whole night, and take my meals with as good a relish as I ever did; and I can study, though not so closely as I could once. But I cannot walk about or make any bodily exertion without much fatigue. In a word, I feel the effects of the journies and labours of the last four years and of so many changes of climate, habits and circumstances. I think it my duty to take all the care I can of my health, and I have consequently spent the last six weeks here, in the society of my missionary brothers and sisters, resting myself and copying my journals and writing letters. This has been a very quiet and agreeable season to me. I am now about going to Der el Kamer, on Mount Lebanon, and thence probably to Damascus. But I do not intend to proceed in my journeys or studies farther or faster than my health and strength will allow. Pray for me that I may have grace to devote all the strength which God gives me entirely to his service. That my life, so long as it is spared, may be his. And that when called to die, I may be found ready. I have a consoling hope that my peace is made with God and am not usually distressed with serious doubts on the subject. But I want more love to Christ and a more lively faith.—I often discover new corruptions in my heart and see more and more need of sanctifying grace. How difficult it is to avoid sins which we have been in the habit of committing, or to begin the performance of duties which we have been in the habit of neglecting. I beseech you live near to Christ. Pray much. Do all you can to win your neighbours to Christ.—I am ever yours, affectionately.

PLINY FISK."

JEWS IN PRUSSIA.

A letter from Prussia, which originally appeared in the London Ev. Mag. for October, speaks of the general increase of evangelical religion in Prussia, and of the happy influence exerted by the Theological Professors of the University of Berlin, which seems likely to result in supplying the country with truly evangelical preachers. The following extract relates particularly to the Jews.

"Mr. Tholuck, the youngest of the divinity professors, has published a journal under the title of 'The Friend of Israel,' the object of which is to suggest motives to the Jews to embrace Christianity: to which end it contains articles, in which the author proves, that the promises of the Old Testament receive fulfilment in the New, and biographical notices respecting Israelites who have embraced Christianity. This publication is independent of the labours of the Society for the conversion of the Jews, of which he is, however, likewise one of the most distinguished members. This Society, of which General Witzleben is the President, is particularly active towards the Jews in Prussian Poland: it has already sent forth a missionary named Hendes, and it is probable it will soon afford him an assistant. The government, which favours religious societies in general, shows a remarkable kindness to this; it not only affords it the liberty of corresponding free of postage, but it besides allows the missionary Hendes to travel gratis by the royal diligences through all the Prussian states; an important saving, since he is frequently called in the discharge of his duties, to remove from place to place. The time, seriously to aim at the conversion of the Jews in Germany, appears to be come; they are in a state of religious agitation from which we may derive advantage, since they begin to perceive that the Talmud every where contradicts itself, and that the yoke which the law imposes is too heavy for them to bear by their own strength. This conviction leads to different results: some reject Moses and the prophets, together with their traditions; these erect new synagogues, in which they teach mere human morality, independent of divine revelation. Others, on the contrary, notwithstanding the ignorance in which their rabbins wish to keep them, eagerly possess themselves of the Bible, and inquire what Jehovah requires of them. Such a study is an important step, which will no doubt prove, with respect to some, an occasion of their acknowledging that the prophecies of David and of Isaiah, evidently relate to Jesus of Nazareth.

"The rabbi Goldberg, and the rabbi Samson, with whom I became acquainted at Berlin, both obtained this conviction. They were born at Berdischen, in the interior of Russia; they were visited by the missionaries Bezner, Saltet, and Moritz. Initiated by them into the christian faith, and confirmed in their belief by the attentive reading of the gospel, they left their country and came on foot to Berlin, to obtain further information. After having received a regular course of instruction, they were baptized the 12th of last March, and the king became their godfather. Both belong to respectable families; they intend to return to their own country to preach Jesus Christ to their ancient co-religionists; they are preparing themselves for this, by devoting themselves to the study of Christian Theology: while they are learning at the same time, the business of book-binders, that they may not be chargeable to their parents, and that they may be able, after the example of the apostles, to support themselves by the labours of their own hands."

LETTER FROM MRS. FROST.

The following extract from a letter written by Mrs. Frost to her parents, is copied from the New-Hampshire Repository.

'MADRAS, April 23.'

"We are now, my dear friends, at the Wesleyan Mission House, in Madras. This evening, we expect to see at this place, twenty-two Missionaries of the different denominations. I anticipate a pleasant evening. Since we have been at this place, we have been informed, that the missionaries at Ceylon, have a very interesting season at present; that they have, what may with propriety be termed a *Revival*."

"24.—Our party last evening, was a very interesting one. There were missionaries present, from England, Scotland, Ireland, Germany, Netherlands, and America; belonging to the several denominations, viz. Congregationalists, Presbyterians, Episcopalians, Baptists, and Methodists. Five of the missionaries, did not belong to Madras, but providentially happened here. A Mr. Khenias, with whom we had an interview, has been at Ceylon since the interesting season there commenced. He gave us a narrative of what he saw and heard. He remarked, that at Jaffna, quite a number of country-born, and Portuguese youth, were hopeful subjects of grace; and, that all the youth and children in Dr. Scudder's school, were very much awakened—so much distressed for the welfare of their souls, that they could attend to no study but that of the Scriptures.—Dr. S.'s school consists of natives entirely. We know not how many will be really converted to God: but is it not very *interesting* and *encouraging*, to think that so many poor heathen, are even *anxious* for their eternal welfare? You will probably have intelligonce from this favoured station soon; and I hope it will be such as to 'strengthen the hands and encourage the hearts of our American Israel.' O, it is refreshing to hear what we have already heard; but we hope the half has not been told us."

LETTER FROM AN INDIAN YOUTH.

We mentioned in a former number of the Recorder, that Mr. Hudson, one of the Western Missionaries, had passed through this village with two interesting Indian youth, who were on their way to the Cornwall School. The last Missionary Register, contains the following letter from one of these youth, addressed to the Domestic Secretary. The letter, except a very few grammatical corrections, is entirely his own: and it should be recollected, that, previous to his spending 18 months at the Fort Gratiot Mission, he could not speak or understand a single word of English.

Foreign Mission School, Oct. 7, 1824.

DEAR SIR,

I now take my pen to write to you a few lines. I have got where different nations come together, and have found our Saviour, the Lord Jesus Christ. I hope we shall follow them who love our Redeemer. If we do not try, we cannot receive any thing new; but if we try to pray to God, we shall receive something new in our hearts. I remember what the Lord Jesus saith in his Book—Ask, and it shall be given to you—seek, and you shall find—knock, and it shall be opened unto you For every one that asketh, receiveth; and he that seeketh, findeth;—and to him that knocketh, it shall be opened.—Oh! my friend, I have got that heart which is going right into everlasting punishment. I can do nothing with it; but Jesus only can make it better. I think, when I pray to God, he dont hear me, because I very wicked boy. O! my friend, pray for me; I have sinned against God. I try to pray to God to forgive me all my sins.—I remember what he said to me, *my son, give me thine heart.* I wish to give him my heart, but I cannot give it. I will tell the reason why: Because I love my sin. I very often think about my poor soul—what will become of it, if I die with my wicked heart. Oh! my friend, if I die with this heart, I must go right down into hell and eternal punishment.

I am very thankful that God has sent his servants among the heathen, to tell them the good things which came from heaven. I wish that God would send one of his servants to my country, to tell them who never hear that the Lord Jesus Christ has died for us. I hope that, when I have finished my education, I shall be qualified to go and tell them about the Lord Jesus. Mr. Hudson has been there, but he was not acquainted much with our language. I love him very much because he tell about God and the Saviour.

I like to stay at Cornwall very well. I trust I shall learn a great deal before I go home. I think I love to learn, but I am sorry that I have sore eyes. I cannot read much in the day time, nor any in the evening. A number of the students affectionately tell me about the blessed God, and his Son Jesus Christ; and they also pray for me. I wish I had a grateful heart to God and to all his children, for the goodness which I now enjoy. I hope you will pray for me and for my fellow-students. Tell your heavenly Father *to take away my stony heart, and give me a heart of flesh*, that I may love him, and hate my sins and the crooked way. I hope the prayers of Christians will not be in vain for me.

I wish to know whether you intend to send Mr. Hudson again into my nation. If he should go there again, I should be very glad and thankful. I wish you would write to me, that I may know whether you are well or sick: also, I wish you would give me some good advice. I trust Mr. Ferry is now doing much good among my benighted countrymen. We have not heard any thing from our nation.

I remain,

Your affectionate Friend,

JAMES CRANE.

A Lay Missionary.—Dr. Morrison, about 18 years since was sent to China by the London Missionary Society, to use his own words, as a "Lay Missionary,—a sort of mathematician, sent to gain, if practicable, a residence in yonder region." And what has been the result of the experiment? What has God accomplished by the instrumentaltiy of this layman? The acquisition of the language was always supposed to be attended with so many obstructions as to be scarcely possible. But after 17 years residence in China, Dr. Morrison has gained so full and accurate a knowledge of Chinese literature, as to have formed a dictionary of the language, and a translation into Chinese of the whole Bible.—*Watchman.*

Missionaries to Hayti.—We mentioned sometime since, that Rev. G. Pennington had been ordained as a Missionary to Hayti. We learn from the N. Y. Observer, that he sailed for that place on the 14th of October; and, that on the 14th of the past month, Rev. Mr. Hughes, who lately had the charge of an African congregation in Philadelphia, was ordained in New-York, for the same station.

Theological Seminary of Virginia.—The Theological Seminary of the Diocess of Virginia, located in Alexandria, D. C. continues to increase in the affection of the members of the church, and in its prospects of extensive usefulness. The present session commenced a few weeks ago, with a large accession to the number of students, and is advancing under the two professors who have charge of the Seminary, with zeal and industry appropriate to the important cause. Nineteen students are at present in Alexandria, connected with the Institution, and the names of others have been received who are expected soon to arrive.

[*Wash. Reper.*

Theological School at Geneva.—From the annual report of the Professors in the Branch Theological School at Geneva, in this state, inserted in the Christian Journal for the present month, it appears that there are nine students in the Seminary, three of whom are reading theology, and six are in the preparatory school.—Among the students in the preparatory school, is Abraham Le Fort, a young Indian of the Onondaga tribe. He was sent thither by the direction of Bishop Hobart, and is preparing to become an instructer to his own people. The progress which he has made in English Grammar, Composition, Arithmetic, Geography and Penmanship, is said to be quite gratifying.

[*N. Y. Obs.*

Mr. Frey's Lectures, in New-York, are spoken of, as affording a favourable opportunity for acquiring an extended knowledge of the ceremonies, observances, &c. of the ancient Jewish ritual.

Hayti.—President Boyer, it seems, has prohibited, on severe penalty, the transportation of any people of colour from that island, without a regular certificate. This was doubtless a wise measure, to prevent impositions from slave-traders.

Baptist State Conventions have been recently organized in Massachusetts and Vermont.

An Example.—A man in Maine, has lately been fined for selling liquor to a drunkard.

An earthquake at Jerusalem, has nearly destroyed the 'holy Sepulchre.'

The Protestant families in France, are estimated at $200,000.

Gen. Alexander Smyth, the *hero* of the last War, certifies, "upon honour" through the medium of the National Intelligencer, that he has discovered the meaning of the Apocalypse, "which (except that of some passages in the 2d and 3d chapter,) has never before been approached by any expositor!" Poor man!—This, if possible, is more absurd than his famous Canadian Proclamation.

The receipts into the treaury of the American Jews' Society During the month of November, amounted to $1094 43.—The treasurer of the American Education Society, acknowledges the receipt of $313 47 during the same period.

A CARD.—The Treasurer of the Theological Seminary of Auburn, N. Y. acknowledges the receipt of ninety dollars, from Peter Smith, Esq. of Peterboro', as a donation to the funds of the Institution.

Auburn, December 17, 1824.

RICH'D STEEL, *Treasurer.*

The foregoing was accompanied by a few hasty remarks, setting forth the importance of the institution to which it relates. Pecuniary aid is thus frequently received from unexpected sources; and an increasing interest is evidently felt for this rising school of the prophets. The whole number of students, is now 33.

[*Ed. Rec.*

Literary & Scientific.

Fine arts.—An extract of a letter from a gentleman in Boston to his correspondent in New-York, says, "Aiston has sold his picture of *Elijah* to one of the members of Parliament who is travelling in this country, for $1300. Something extraordinary this, for English amateurs to buy American paintings to carry to London. It goes to England in the spring.—His great picture of *Belshazzar's Feast*, on which he has been some years employed, will be exhibited next month.—*N. Y. Ev. Post.*

The four first volumes (containing the works of Oliver Goldsmith,) of the splendid collection of British classics, undertaken by Messrs. Galignani and James Didot, and edited by Washington Irving, Esq. have been published at Paris.

Historical Sketch of Long Island.—A work of 66 pages has just issued from the press, entitled "A Sketch of the first settlement of the several towns on Long Island, with their political condition to the end of the American Revolution—by Silas Wood.

A new Edition of Lempriere's Universal Biography, is about being issued from the New York Press. About 800 American articles, prepared by Eleazer Lord, Esq. are to be added to the work.

POLITICAL.

DOMESTIC.

CONGRESS.—A bill making provision for La Fayette has passed both houses of Congress with little opposition and of course received the signature of the President. The bill provides that the General be paid $200,000 in stock, and one entire township of land; and is as follows.

Be it enacted, &c. That the sum of Two Hundred Thousand Dollars be, and the same is hereby, granted to Major General La Fayette, in compensation for his important services and expenditures during the American Revolution; and that for this purpose, a stock to that amount be issued in his favour, dated the 4th July, 1824, bearing an annual interest of six per cent. payable quarter yearly, and redeemable on the 31st December 1834.

Sec. 2. *And be it further enacted*, That one complete and entire Township of land be, and the same is hereby granted to the said Major General La Fayette, and that the President of the United States, be authorized to cause the said Township to be located on any of the public lands, which remain unsold, and that patents be issued to General La Fayette for the same.

The passage of such a bill with so little opposition and under such peculiar circumstances of delicacy, does great credit to our National Legislature. National gratitude towards the man who rendered such eminent services to our country, would have suggested the propriety of such a measure: but would this have been acting in good faith to those American citizens whose losses have never been remunerated? Justice should go before generosity; and the latter would never require that more should be done for an adopted, than a natural born citizen, residing in our country.

The little opposition there was to the bill, was predicated on this view of the subject. In the course of the debate, however, documents that had been procured in France without the General's knowledge, were exhibited in the Senate, from which it appears that he expended from his own estate, during his six years service in the revolution, to the amount of $140,000: and though the General preferred no claim against against the country of his adoption; and though every thing like the exhibition of accounts, would, therefore, have been improper and indelicate, on the part of the United States: yet, it was easy to see, that the sum proposed was not an entire remuneration for monies actually paid out by him; and if another motive was still wanting, it might be found in the fact that a grant in land worth $11,000, (now worth $500-000,) made some years ago to the General, had been afterwards sold through mistake, by the United States' government; and though he silently submitted to this act of injustice, yet it would have been unpardonable in our government, not to have made him some kind of reparation. At the same time, the public sentiment, as well as his own feelings of delicacy, required that the provision should be made without reference to particular items in the specification.

The following extract from a statement made before the Senate, by Mr. Hayne of South Carolina, places the subject in an interesting point of light.

Mr. Hayne proceeded to say, that he held documents in his hand which it became his duty to submit to the Senate—documents derived from the highest authority. The paper he held in his hand contained accounts from the proper officers showing the expenses of La Fayette, and pointing out the manner in which his estate had been dissipated in the service of liberty. In the year 1777, he had an annual income of 146,000 francs, equal to 27,375 dollars. This had been almost entirely expended in the services which he had rendered to liberty, in this and the other hemisphere. During a period of six years, from the year 1777, to 1783, he had expended, in the American service, 700,000 francs, equal to 140,000 dollars. This document, said Mr. H. is derived from the most authentic sources in France, and has come into my hands from a respectable member of this House, without the knowledge or consent of the General and his friends.

The fact to which he called their attention was, that during the six years the General had been engaged in the service, he had expended $140,000 of his fortune; he was in a state of prosperity, and in the enjoyment of a plentiful fortune in his own country, when he resolved to come to this. He purchased a ship, raised, equipped, armed and clothed a regiment at his own expense, and when he landed on these coasts, he came freighted with the munitions of war, which he distributed gratuitously to our army. It is on record that he clothed and put shoes on the feet of the naked, suffering soldiers of America, and that during six years he sacrificed $140,000. He asked for no compensation—he made out no account—he received no pay—He spent his fortune in this country, and not only gave his services, but hazarded his life in its defence, shed his blood in its service, and returned home broken in his fortune. What did Government do? After the war, in 1784, they gave him the full pay of a Major-General, to which he was entitled 12 or 14 years before. If any American citizen had done as much, and had brought in an account stating he had expended $140,000, and made application for compensation would it not have been granted? Indeed if we were to make out an account current of the expenses and sacrifices of the General, it would far exceed the sum now proposed. But he never rendered a claim; he would have starved ere he would have done it.

I have other documents, said Mr. Hayne, to which I shall briefly refer. There is one fact which shows how alive he was to every honorable sentiment. He has made sacrifices which can never be repayed. Congress, in their gratitude, made him a donation of 11,000 acres of land, which, at the value of lands at that time, was not worth more than $11,000; and by an act in 1804, they authorized him to locate this land on any spot in the United States, that might be vacant; and his agent, accordingly, located it in the neigbourhood of New-Orleans. In 1807, Congress passed an act, confirming the title to the City Council of New-Orleans, all lands within 600 yards of its limits.

Part of the land belonging to General La Fayette was included in this grant, and on the fact being communicated to him in France by his agent, accompanied by legal advice of the validity of his title, he replied, that it was not for him to inquire into the circumstances, but that he, receiving bounty from the government of the United States, could only receive it as they chose to give it; and directed his agent to enter a relinquishment of the land in question. This land, according to the estimate of gentlemen from Louisiania, is now worth $500,000.—But there is another circumstance to be stated; having located the land, he made a contract with an Irish Baronet for the sale of a portion of it, and he afterwards made it his business to find him out—he relinquished his own right, and at his own expense, induced him to relinquish every legal claim that he could have upon the United States. This relinquishment was on file in the Land Office, and Mr. H. submitted the documents to the examination of the Senate.

THE SENATE.—An inquiry has been instituted relative to the propriety of limiting the number of Cadets at West Point.

Mr. Johnson, of Louisiana, on the 22d ult. introduced several resolutions, the purport of which, was to appropriate the public lands of the U. States, as a permanent fund for education and internal improvement.

Mr. R. M. Johnson, of Kentucky, obtained leave to bring in a bill, so to amend the Judicial System of the United States, as to provide for the addition of three Circuit Courts.

HOUSE OF REPRESENTATIVES.—Mr. Conway, of Arkansas, offered, on the 17th inst. the following resolution, which was adopted:

Resolved, That the Committe on Indian Affairs be instructed to inquire into the expediency of organizing all the territory of the United States lying west of the state of Missouri and territories of Arkansas and Michigan, into a separate territory, to be occupied exclusively by Indians, and of authorizing the President of the United States to adopt such measures as he may think best to colonize all the Indians of the present States and Territories permanently within the same.

A bill for the relief of the Niagara sufferers by the late war, is before the House; but its fate is very doubtful.

The subject of preventing piracies is brought before the House; and there is a probability that something of a more effectual nature will be attempted.

The Naval Committee have been instructed to inquire into the expediency of building a steam-vessel of war, for the defence of Lake Champlain.

The House have called for information, as to the intention of the Allied Powers to aid Spain in the recovery of her colonies.

A bill has passed, 116 to 57, for the occupation of the Oregon River.

The following resolution, offered by Mr. Wright of Ohio, was adopted in the House of Representatives:—

"*Resolved*, That the Committee on the Judiciary be instructed to inquire into the propriety of providing by law, that any judicial or other civil officer of the Government of the United States, who shall hereafter engage in fighting a duel, or in challenging, assisting, or encouraging any other person so to engage, shall forfeit the office by him so held, and be ever afterwards rendered incapable of holding the like or other office under the Government."

The Legislature of Louisiana assembled on the 15th November. There being no choice of Governor by the people, Henry Johnson was elected by the Legislature, for the ensuing four years.

Georgia.—An act to alter the mode of electing the Governor of Georgia, by the Legislature, and to vest the same in the people by general ticket, had passed both branches of the Legislature, and received the sanction of his excellency, George M. Troup.

Col. Richard J. Manning, is elected Governor of South Carolina, for the next two years.

Statistics of the U. S. Military Establishment.—We derive the following facts from an article in the National Intelligencer. The aggregate strength of the army, according to the latest return, was 5,779. The aggregate permitted by law, if the ranks were full, is but 6,183. The expense of the national armory in Springfield, (Mass.) for the year 1823, was $186,824; that of the armory at Harper's Ferry (Va.) was $194,368. The number of Revolutionary pensioners, is 13,034—that of invalid pensioners, 3,736, and that of half-pay, in lieu of Bounty lands, 202. Of the first class there died, in the three first quarters of 1824, 441; of the second class, 73; of the third class, none. The annual amount of pensions to the first class, is $1,337,317; to the second, $298,000; to the third, 9,876. The number of Military Bounty Lands issued up to the 22d of November, 1824, is 26,761—covering 4,475,633 acres of land.

[*N. Y. Observer.*

Population of Alabama.—The increase of population in 21 counties of the state of Alabama, since the United States census in 1820, has been 68,104. The population in 1820, was 127,901. At the same ratio of increase for the next six years, the State will contain in 1830, more than 300,000 souls.

A census of the population of Georgia, has recently been taken. Whites 212,000—Coloured 162,600, mostly slaves.

The Governor of Georgia, is still vapouring on the subject of national injustice—and threatning to rid the state of the Cherokees.

The Governor of Pennsylvania, recommends that the crime of betting at elections, be punished by the forfeiture, for the time being, of the right of suffrage. This is doubtless a wise suggestion.

Commodore Chauncey is to take command of the Navy Yard and station of N. York.

An unusual number of notices of Banking Institutions to be petitioned for in the next N. Y. Legislature, appears in the papers at the present time.

Francis Baker, late Editor of the Natchez Mississippian, was murdered a short time since, while on his way to the east.

The brig Morning Star, Capt. Waring, was lost on the Aves Island, (vessel and cargo,) in November.

The ladies of Otsego Co. N. Y. have formed an establishment for the manufacture and sale of Leghorns.

Several thousand acres of land have been sold at Huntingdon, Ten. for taxes, at 43 cents per 100 acres.

A number of *American vessels* it is said, have recently been fitted out at St. Thomas for the *slave trade.*

Vermont Justices.—There were appointed in Vermont during the late session of the Legislature of that State, thirteen hundred and ninety-seven Justices of the Peace.—*Daily. Adv.*

The small-pox, or some disorder resembling it, has lately appeared in Geneseo, Livingston county.

One Hundred Thousand Dollar Prize.—We learn from the Alexandria Herald, that the recent verdict in favour of Mr. Clarke, has been set aside and a new trial granted.

President Monroe is negociating for a Marble house in Bond street, N. York, as a future place of residence.

An exhibition of American manufactures is to take place in the City of Washington, the present month.

The Creek Indians have lately resolved never to exchange or sell another "*foot of land.*"

NEW-YORK, Dec. 9.

It is with no ordinary feelings of pleasure we state, that there is not a single person now detained in the Debtor's Jail in this city. A similar circumstance has not, we are credibly informed, occurred for a period of twenty-seven years. The doors of the prison are now thrown open, and the curious can have an opportunity of viewing the several apartments.

The President's Message was published in the Baltimore newspapers, within five hours after the reading of it was concluded in the capitol at Washington. The distance is 39 miles.

The foreign papers give long details of the splendid ceremonies of the funeral of the late French king.

A third naval victory of some magnitude, is reported to have been achieved by the Greeks.

Fauntleroy, a partner in a banking house of London, has been convicted of forgeries to a large amount, and sentenced to death.

Married,

On Thursday last, 23d ult. by Rev. Mr. Anthon, Mr. *Jacob Stout*, of the firm of Stout, Platt, & Co. of New-York, to *Susan*, daughter of Arthur Breese, Esq. of this place.

DIED,

In Freehold, Monmouth county, says the Richmond Family Visitor, the Rev. Jno. Woodhull, D. D. the venerable Pastor of the Presbyterian Church, in that township.

In Chester, Pennsylvania, recently, Rev. JOHN CRULZER. He was in the pulpit and had just given as his text—"We must all appear before the judgment seat of Christ," When he fell, and instantly expired.

WANTED

A black boy from 7 to 9 years of age, who can come well recommended for his activity and good behaviour. Inquire at this Office.

Utica, January 3, 1825.

NOT RETURNED.

The person who borrowed of the subscriber at some former period, the 2d Number of the American Edition of the Edinburgh Encyclopædia, will confer a favour by returning it as speedily as possible.

THOMAS HASTINGS.

Utica, Jan. 3, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

From the Connecticut Mirror.

SONG OF THE ICELANDICK FISHER.

Yield the bark to the breezes free,
Point her helm to the far deep sea,
Where Heckla's watch-fire streaming wild
Has never the mariner's eye beguil'd,
Where in boiling baths strange monsters play,
Down to the deep sea—launch away!

Gay o'er coral caves we steer,
Where moulder the bones of the brave,
Where the beautiful sleep on their humid bier,
And the pale pearl gleams in its quenchless sphere.
The lamp of their Ocean grave;
Swift o'er the crested surge we row,
Down to the fathomless sea we go.

King of Day! to thee we turn,
May our course be blest by thee,
Eyes bright as thine in our homes shall burn,
When again our hearths we see,
When the scaly throng, to our skill the prey,
At the feet of our fur-clad maids we lay.

Thou art mighty in wrath, devouring tide!
The strong ship loves o'er thy foam to ride,
Her banner by bending clouds carest,
The waves at her keel, and a world in her breast;
Thou biddest the blast of thy billows sweep,
Her tall masts bow to the cleaving deep,
And seal'd in thy cells her proud ones sleep.

Our sails are as chaff, when the tempest raves
And our boat a speck on the mountain waves,
Yet we pour not to thee, the imploring strain,
We sooth not thine anger, relentless Main!
Libation we pour not, nor vow, nor prayer,
Our hope is in thee,
God of the Sea!
The deep is thy path, and the soul thy care.

S.

The Pains of Imagination.—A poem bearing this title, and which was recently read before the Phi Beta Kappa Society of Dartmouth College, has recently been issued from the N. York Press. The Author, is N. P. Carter, Editor of the Statesman. The poem is well spoken of.

Bryant, the celebrated Berkshire Poet, has been appointed to deliver a poem before the Phi Beta Kappa Society, at the next commencement in New-Haven.

Village Hymns.—A little book under this title has recently been published in London by the Secretary of the Home Mission Society.

Anecdotes of Musicians.—Dr. Busby is about publishing in England, three volumes of anecdotes of musicians, musical effect, &c. embellished with portraits and other engravings. The anecdotes will doubtless contain much interesting, *if not original matter*. The Doctor is one of the few plagiarists, who borrow for the sake of convenience, rather than from necessity. His own resources are abundant.

Amateur's Vocal and Instrumental Assistant.—A small elementary work under this title has been lately published in London by Clementi. The author is J. R. Stevenson, the price is 5s. and the object of the work, is to give a general outline of the theory and practice of music.

The 5th Edition of the Musica Sacra, much improved, is nearly prepared for the Press.

The Boston Telegraph mentions that a third Edition of the "Boston Handel and Haydn Society Collection," has passed through the hands of the Editor.

COMMUNICATIONS.

To the Editor of the Western Recorder.

SIR,—If the following little narrative should meet your approbation, please insert it, and oblige yours, &c. Y. Z.

On the Susquehannah, not far from my father's house, lived a negro, aged and infirm, who supported a character for religion and honesty, which many a more favoured individual might have envied. This man had formerly been a slave in Virginia, but was manumitted some twenty years since, in consideration of his long and faithful services. He had sought and found a sequestered spot, where, by cheerful industry, he might obtain wherewith to satisfy the cravings of nature, and meditate on the goodness of that Being of whom he had for many years been a meek and humble follower.

I had returned home after a absence of one year—and on a fine afternoon in autumn, was strolling listlessly through the woods which skirt the banks of the river, when suddenly raising my eyes, I beheld the old man before me, seated on a grassy hillock with his Bible open, and so intent on its perusal, as to remain unconscious of my approach.

His figure was striking, and his countenance indicated the sincerity and the reality of his devotion. "Is it possible" thought I, "that an individual whose race is universally despised, set at naught and abused by his fellow-men, should thus enjoy the dignity of holding exalted converse with Heaven!—That one whom the great ones of the earth have long held in rigorous servitude, should become an heir of eternal glory,—should enjoy the high privilege of adoption among the sons of God, while multitudes of those whom *we* call great, and high and exalted, shall be cast down forever!—How utterly false is the standard of this world's estimation of character!"

The cracking of the bough on which I stood, startled him, but in a moment his composure returned, and shutting the book, he invited me to enter his neat though lowly dwelling. I did so, but could not avoid expressing my surprise at his cheerfulness under such an appearance of poverty and destitution. "This book" said he, (pointing to the Bible) "has been my only guide for forty years." Under whatever trials he had laboured, it had been his support and consolation. Through it, he had obtained a knowledge of the goodness of God, and his mercy to repenting sinners; and though the hue of their transgressions be deeper than crimson, yet, by the blood of Christ, shall their stains be washed away. These assurances were the grounds of all his happiness—a happiness of which the world could never deprive him. He had been once a hardened sinner—and it was during a general Revival of religion that he felt the first workings of God's spirit which eventuated in his conversion. Let not the greatest sinner then, despair of salvation, while building on the Rock of Ages. Yet, let him not delay until the eleventh hour, acceptance of the proffered mercies of Christ; for had this poor, despised African passed that merciful day of his visitation, he might have been long before this, given up to hardness of heart, and blindness of mind, by that Being whose 'Spirit shall not always strive with man.'

The following if we mistake not, will bear many a re-perusal.

To the Editor of the Western Recorder.

Mr. Hastings—If the following disjointed fragments will be of any service to you, you are at liberty to insert them in your valuable paper. H.

The Lord Jesus beseeches his children to give, although what they possess is his already. And more than this—if the expression may be allowed—he condescends to pay court to their avarice by pledging *himself* to repay them even an hundred fold.

The Prince of Darkness is a Pearl Merchant who keeps a barter shop—and though his wares are all counterfeit and known to be such, he does a great business. He often barters with parents, *Christian parents*, by giving them for their sons and daughters, large portions of this world's goods with its honors and distinctions—in exchange for a pearl out of their Eternal crown.

"Why, herein is a marvellous thing"—Christians are complaining of the low state of religion; and wonder why it is not with them as in times past.—No marvel brethren. Do you not see? the store houses are all empty. Is it not sounded daily in your ears, that the heathen are perishing for lack of vision? "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the LORD of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it.*"

Will any dare pretend, that a steward is not *dishonest* who withholds his master's goods when he calls for them, and virtually says—who is the Lord that I should obey him?—Behold the Judge is at the door!

Savings Banks—Excellent institutions, to provide for helpless infancy and decripid age. But they regard only the wants of the body. There is in this country a *Savings Bank* where the security is unexceptionable, and the rate of interest an hundred per cent. A branch of it is established in Boston, styled the American Board of Commissioners for Foreign Missions, and another in New-York, styled the United Foreign Missionary Society. No Christian will dare say that the security is exceptionable or the interest less than his avarice could demand.—"He that giveth to the poor leadeth to the Lord: that which he hath given will he pay him again."

MISCELLANEOUS.

The following Notices of Synods were prepared for an earlier number of the Recorder, but were unavoidably deferred.

MEETINGS OF SYNODS.

Synod of Pittsburgh.—From the narrative of religian published by this Synod in a late number of the Pittsburgh Recorder, it appears that the prevailing objects of Christian benevolence, are, in general, regularly attended to, in their boundaries—that peace and harmony prevail in the churches—that the ministrations of the gospel, and its ordinances, are steadily, soberly, and in some instances numerously attended,"—that admissions into the church, have been somewhat more numerous than in former years; and, that in several churches, there is more than usual evidences, of the "power, and gracious presence of the Holy Spirit," in his convicting and converting influences.

Synod of Kentucky.—The narrative read at the meeting of this Synod in October last, represents, that speculative and practical infidelity, and vice, and error, are lamentably prevalent, —Sabbath-breaking and profaneness of different kinds, are particularly noticed with regret. These are causes of deep humiliation: "yet," say the Synod, "we have reason to be thankful to the great Head of the Church, that he has not forsaken Zion." Favourable religious appearances are mentioned in a few instances;—also the establishment of prayer meetings, Bible Societies and classes, &c. Liberal contributions have been made towards the dissemination of the scriptures: but many families are still destitute. "The eastern Theological schools," are mentioned, "as pouring their blessings out on the west," and there are several cadidates and licentiates under the care of the Synod.

Synod of Virginia.—This Synod, as appears from the Family Visitor, held their last annual meeting in October at Fredericksburgh. During the sessions, and on the Sabbath at that period, the churches of other denominations were kindly thrown open for their use: and divine service was solemnized in the Episcopalian, Baptist and Methodist houses of worship. Very encouraging appearances are mentioned in the bounds of the several Presbyteries—In that of Abingdon, almost every congregation had during the last year, been specially favoured by the influences of the Holy Spirit; and the whole number of communicants, during the same period had nearly doubled.

The Synod of New-Jersey.—This Synod have passed several resolutions in favour of patronizing the Am. Colonization Society.

A GENERAL CENSUS.

The present census of the whole world, is said to stand thus:—

Jews - - -	4,000,000
Pagans - -	456,000,000
Mahomedans - -	140,000,000
Christians - -	200,000,000
Total,	800,000,000

Deists and Atheists are comprehended, but not distinguished in either of these enumerations, as they do not avow themselves by any formation into bodies, but are anomalies in each class.

It is worthy of notice, that the most ancient congregation, viz. Pagans, still subsist through the globe, and comprise more than one half of its general population; that the second in order of time, viz. Jews, have, since the destruction of their temple and city, A. D. 70, fallen so near to decay, as to comprise only a 200th part of the whole; that the third denomination, viz. Christians, now include one fourth part of the whole; and that the Mahomedans, who sprang six centuries after the Christians, and threatened to annihilate them, occupy the space of one sixth part of the whole. It is also observable, that when an estimate of this kind was made about fifty years since, that Christians amounted to one-sixth part, and now they have increased to one-fourth.

A step further in this inquiry disposes of the Christians thus in their subdivisions:

The Greek & Eastern Churches	30,000,000
Roman Catholic	100,000,000
Protestants, including all sects,	70,000,000
Total,	200,000,000

These all have arisen since the promoting of the Universal Christian Church, 4000 A. M. of which—

The Western and Eastern Churches began and united in the	6th Century,
Their separation - - -	9th do.
Mahomed - - - - -	7th do.
Christianity in Great Britain	7th do.
Darkness of Popery and Mahomedanism - - - - -	6th to 16th do
Waldenses - - - -	12th do.
Wickliffe, Huss, and Jerome	13th to 15th do
Luther and Calvin - -	16th do.
Reformation - - - -	16th do.
Remonstrants - - - -	17th do.
Protestant sects - - -	17th & 18th do

It is unnecessary to enlarge this scale; the object is thus answered by showing the divisions of people, and their denominations and dates, by which any person conversant in such researches, will find occupation enough for his reflection upon the probable state of mankind during the *ensuing half* century, under the advantages of an unexampled improvement in every country and condition, both in arts, navigation and commerce, domestic and universal; an enriched acquisition of every embellishment of intellect, literature and the fine arts; chemistry, and religious learning; an enlarged and liberal toleration in Church and State; a diffusion most unparallelled of the Holy Scriptures, of education, and a general intercourse among nations.—*British Press.*

CHRISTIAN COURAGE.

From the biography of the late Rev. Ja's Hinton, of Oxford, Eng. written by his son.

Cases sometimes arose which required both wisdom and courage in a high degree; one particularly, in his early life, strikingly discovered the undaunted resolution by which he was characterized. The person alluded to was not a member, but enjoyed the privileges of Christian fellowship as connected (according to his own statement) with a well known church in London.—His conduct was found to be inconsistent; it was ascertained also, that he had been excluded from the community to which he had declared himself to belong; it was clearly necessary to inform him, therefore, that he could no longer be admitted to the Lord's table. But he was rich, and he was passionate; subject indeed to paroxysms of rage, on account of which every one was afraid to interfere with him. The measure was nevertheless adopted by the church: but when (according to their usual mode) messengers were to be appointed to communicate the result, the deacons would not go; nor would any one go, for all said it was at the hazard of their lives. 'Then,' replied Mr. Hinton, 'I will go: my life is second to my duty.' But no one would even accompany him; and he went alone. The unhappy man's wrath was exceeding high. When solemnly warned that no such person as he was could "enter into the kingdom of heaven," he seized a large stick and threatened his reprover's life! to which he replied, 'Then, sir, I shall meet you at the bar of judgment: and you will remember that these were the last words I uttered.' The enraged man immediately threw down his weapon, and ran about the room in an agony, crying, "O no, no, no, you shall not charge me with murder!"—Mr. Hinton was so deeply impressed with this circumstance, which upon proper occasions he minutely related, that at the end of the year, he records 'the deliverance from ———,' among his 'special mercies.'

Remarkable preservation.—At the time of the conflagration of the Boyne, a marine was seated in his birth with his wife & child, a boy about 20 months old. Finding all hopes of escaping ineffectual, the man took a sheep from the pens, and lashing the boy on its back, dropped them into the sea, saying, "There turn to the land, and God be with you." The wife leaped into the sea; the man followed and supported her till they were picked up by a boat; whilst the sheep made for the shore with its charge, who was rescued by some of the spectators, who rushed forward to meet him, and restored him safe to his parents.

VOLCANIC ERUPTION.

The Christian Mirror, says the Boston Telegraph, contains an account of a grand Volcanic Eruption at one of the Canary Islands, on the 29th of September last, and which continued burning several days. The letter containing the information, is from a brother of Rev. Mr. Cogswell, of Saco, Me. dated

Lanzeroti, (one of the Canaries,) Oct. 7. 1824.

"MY DEAR BROTHER,—I left Canary on the 2d inst. On my passage, and after I arrived here, I had a view of the grandest volcanic eruption which has been witnessed in these Islands since the year 1730.

"It broke forth on the 29th ult. and continued burning until the night of the 4th inst.; during which time there occasionally was considerable trembling of the earth, immense stones were discharged, and a great quantity of lava, which ran to the sea, a distance of six miles. Shortly before it ceased, the discharge consisted of stones and salt water of a very disagreeable smell. We had a sort of black sand, like powdered cinders, thrown on board the vessel when at the distance of from 12 to 14 miles. It has not been attended with any material injury, as the lava took a direction, in the immediate vicinity of which there were few or no inhabitants, & over ground a considerable part of which was covered with lava of the eruption of 1730—all is now quiet."

EARTHQUAKE.—A slight shock of an earthquake was felt in this town yesterday morning, 15 minutes before 4 o'clock. Continuance about 5 seconds. Direction of the report apparently from N. W. to S. W.—*Brunswick Baptist Herald.*

INDIAN SUMMER.

Doddridge, in his "Notes on the Settlement and Indian Wars of the West," gives an explanation of the term "Indian Summer."

The early settlers enjoyed no peace except in the winter, when the Indians were unable to pursue their marauding excursions. The onset of winter was therefore hailed as a jubilee, by the inhabitants, who left their small uncomfortable forts, and repaired to their farms:—"It however, sometimes happened, that after the apparent onset of winter, the weather became warm; the smoky time commenced, and lasted several days. This was the *Indian Summer*, because it afforded the Indians another opportunity of visiting the settlements with their destructive warfare."

MOTHER OF THE GRAND SEIGNIOR.

A young lady, a native of Martinique, and a Creole, was on her voyage to France, with a design of being educated there, when the merchant vessel, on board which she was a passenger, was captured by an Algerine cruiser and taken into Algiers. The fair captive was at first overwhelmed with the prospect of captivity before her; but as passion gave way to meditation, it came to her recollection that an old negress had predicted that she would one day become one of the greatest princesses in the world! "Ah!" exclaimed she, for superstition was, in this instance, but the handmaid of inclination, it is doubtless so; I am to be a princess.—Well, I must not quarrel with fortune. Who knows what may come out of this?" So strong did this prepossession grow upon the young lady, that ere she reached the Barbary shore, she was as much a fatalist in point of resignation, as any devotee of Islamism could possibly be. The French consul at Algiers immediately offered to ransom his countrywoman; but no; she feared of offending fortune, by resorting to so vulgar a way of recovering her liberty. So to the seraglio of the dey of Algiers the lady went: and strange indeed to tell, from his highness' seraglio, she was sent as a present to the grand seignior, who was so struck with her beauty and manners, (for in both she was excelling,) that he elevated her to the dignity of his favourite sultana! Such was the singular rise of the late sultana Valide, who died in 1818, and was the mother of the present grand seignior.

Mungo Park.—A late Edinburgh paper contains an account of the manner of this enterprising traveller's death, which bears the marks of probability. The account was originally communicated by a negro, who says, that 16 years ago, while he was in his native country, Airnie Yaourie, Mr. Park arrived in a canoe with two masts, passed down the river to Bousa, where it broke by dashing against the rocks. Duncanno, the negro, described the place where the vessel "broke," to be similar to the cataracts in the mountains of Scotland. The natives saw the danger, but Mr. P. misconstrued all their efforts to stop him, till escape had become hopeless. He was seen by the natives on the shore, to throw something into the water, and after the vessel broke, to sink into the cataract. There were "plenty of white men in the canoe," but all the crew, except one negro, perished.

In September last, within a period of two weeks, not less than 19,470 Roman medals in silver were dug up at Famars near Valenciennes in France. They were found in earthen vases and extend from the age of Augustus to that of Constantius.

Dr. Samuel Hibbert of Scotland, has published a work which he calls *Sketches of the Philosophy of Apparitions.* The reviewers inform us that the author has treated this difficult subject in a very satisfactory manner.

Charles Bonaparte, the son of Lucien, is preparing for publication a continuation of Wilson's Ornithology. It is to be published in the most superb style.

Mr. Mills, the author of the history of the Crusades, is preparing for the press, a *History of Chivalry.*

It is stated in an Irish paper, that Dr. O'Neil of the county of Dover has discovered a process by which hog's lard may be converted into candles, superior to those made of Russian tallow or Sperm oil—it beams with a light resembling the flame of the purest gas. They are void of smell, smoke or greasy touch, and beam longer than the common tallow candle.—*Oracle.*

It is said that the projected rail road for a steam coach communication, from London to Edinburgh, will require for making the train plates alone, *ninety-nine thousand* tons of iron.

The first order for the importation of tea, on the records of the British East India company, appears in the year 1667. It stands thus; "send home by these ships 100 lbs. weight of the best *tey* you can gett."

Present King of France.—The National Gazette says; Mr. Burke, speaking in the year 1793, of the Count d'Artois, now Charles X. King of France, drew the following character of him. "He is eloquent, lively, engaging in the highest degree, of a decided character full of energy and activity. In a word, he is a brave, honourable, and accomplished cavalier."

The ex-king of Sweden is living at Aix-la-Chapelle in a back part of a respectable print shop near some gambling rooms. He is occasionally attended by a servant not his own: lives without show and without substance.—[*Oracle.*

Distinction of the kind of Electricity by the Taste.—Professor Berzelius observes, that positive and negative electricity may be readily distinguished by the taste, on making the electric current pass by means of a point, to the tongue. The taste of the positive electricity is acid, and that of the negative more caustic and, as it were alkaline.—*Bost. Tel.*

Indians in Florida.—A writer in the Florida Herald computes the number of Indians in that Territory at 2120. The greater part of them are located at the distance of about one hundred miles from St. Augustine.—They own nealy 400 slaves. In the treaty with the Indians our government has made provision for a school with a stipend of $500 per annum.

N. Y. Observer.

CHARLESTON, DEC. 7—A friend in Wraggborough, sent to us yesterday, a full grown ripe Cherry, of the second crop on the same tree the present season.

CHRISTIAN ALMANACK.

This work for the year 1825, is published for the American Tract Society, at the following stations:

Boston, Mass. Lincoln & Edmunds,
New-York, John P. Haven, 182, Broadway.
Rochester, N. Y. Everard Peck.
Philadelphia, American Sunday School Union.
Pittsbugh, Pa. Rev. John Andrews.
Baltimore, Cushing & Jewett.
Huntsville, Alabama, Samuel Hazard, Esq.

The Committee hope that no christian family, considering the happy influence which this work may exert on its members, and the truly benevolent object to which the profits of it are consecrated, will fail of procuring a copy. Booksellers and traders, and all benevolent individuals, may greatly promote its circulation by furnishing early supplies for those around them. —*Boston Rec.*

HUME, THE ATHEIST.

David Hume, author of the celebrated history of England, having one day visited the house of a certain gentleman in Edinburgh, was surprised by the marked contempt and disgust, evidenced at his presence, by a small boy, of about four years of age. 'Why do you shun me, my sweet little fellow?' inquired the philosopher.—'Because you are not a good man, seeing you disbelieve the existence of God,' replied the child. 'Why, then, do you not pray for me?' said Hume: whereupon the child immediately raising its hands and eyes to the heavens, uttered this wonderful ejaculation: '*O God! be pleased to impart to him the truth of thy existence.*' Such was the impression of this brief, emphatic, and unexpected prayer upon the mind of Hume, that he is said to have remembered and repeated it, to the last hour of his life.

ORIGINAL ANECDOTE.

A venerable old gentleman, on whose locks more than 80 winters had shed their snows, being asked what were his religious sentiments, now that he was approaching the world of spirits, replied—"I was at first a Baptist; then a kind of New Light;—afterwards a Congregationalist; now my only creed is, *God be merciful to me a sinner.*"

[*Boston Telegraph.*

MEXICO ACADEMY.

NOTICE is hereby given, that the next quarter will commence on the 10th of November inst., under the instruction of Mr. Mason W. Southworth as principal, and Miss Maria Benham assistant. The Trustees would inform the public, that a separate apartment is prepared in the Academy for Young Ladies: and, that a boarding house, for their accomodation near the Acadmey, is fitted up with convenient rooms for lodging and private study: Board may be obtained for one dollar per week. It is believed that the reasonable expectations of those parents who place their children in this Institution, will not be disappointed.

Terms as follows:

For Latin, Greek, Mathematics, &c.;	$4 00, per. qr.
English Studies;	3 50 do
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WILLIAM WILLIAMS, DAVID R. DIXON.
SETH SEVERANCE, *Trustees.*

Mexico, Nov. 4th, 1824. 23—tf.

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA: or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.

Utica, August 17, 1824.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail. Feb. 3d, 1824. 3—tf.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is on the corner of Genesee and Broad Streets, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice*

Utica, April 8, 1824. tf

FOR sale by Merrell & Hastings, No. 49 Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

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